

## **The Foretelling Of Hazrat Muhammad (PBUH)** **In The Gospel of Barnabas**

The Gospel of Barnabas is a book about the life and teachings of Prophet Essa (May peace be upon him) written by an eye witness and a close disciple namely Barnabas (died, 60-61 AD). In comparison to the four accepted gospels of Christianity (Mark, Matthew, Luke And John), the Gospel of Barnabas gives a much more truthful account of Hazrat Essa's (A.S) life and teachings. In the lines under, the Gospel of Barnabas is critically examined in relation to the accepted Bible and also on the final test of its conformity or otherwise on some critical beliefs of Islam. It is neither intended nor attempted to show Gospel of Barnabas as it exists today as being the word of God or even as an exact copy of the original Gospel of Barnabas.

It is most pertinent to start with how the present day Bible came into acceptance by the catholic Christians as this lies at the root of the present Christian religious dogma. The present Christian belief that Hazrat Essa is divine and part of God is rooted in the 4<sup>th</sup> century consensus reached at the council of Nicene (325 AD) presided by king Constantine. Hence any other gospel or book defying or containing different view of Jesus was banned and destroyed as being apocryphal. A former Christian Ahmed Thomson writes, "It was also at the Council of Nicea, after over two centuries of debate, that Jesus was officially granted divine status, and, with the official instatement at the Council of Constantinople in 381 AD of 'the Holy Ghost' as the 'third person', the doctrine of Trinity which had begun to emerge during the intervening period finally came of age, some three and a half centuries after the disappearance of Jesus."<sup>1</sup> In a similar manner, a very popular writer on Christian history and theology Dan Brown writes, "Some of the gospels that Constantine attempted to eradicate managed to survive. The Dead Sea Scrolls were found in the 1950s hidden in a cave near Qumran in the Judean desert. And, of course, the Coptic Scrolls in 1945 at Nag Hammadi. In addition to telling the true Grail

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<sup>1</sup> The Gospel of Barnabas, By Ahmad Thomson

story, these documents speak of Christ's ministry in very human terms. Of course, the Vatican, in keeping with their tradition of misinformation, tried very hard to suppress the release of these scrolls. And why wouldn't they? The scrolls highlight glaring historical discrepancies and fabrications, clearly confirming that the modern Bible was compiled and edited by men who possessed a political agenda—to promote the divinity of the man Jesus Christ and use His influence to solidify their own power base."<sup>2</sup>

Christian scholar, Dr. Dodwell says: "We have to this day certain most authentic ecclesiastical writers of the times, as Clemens Romanus, Barnabas, Hermas, Ignatius, and Polycarp, who wrote in the order wherein I have named them, and after all the writers of the New Testament. But in Hermas you will not find one passage or any mention neither of the New Testament, nor in all the rest is any one of the Evangelists named" <sup>3</sup>

The Four Gospels were unknown to the early Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than three hundred quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the Four Gospels. The Rev. Dr. Giles says: "The very names of the Evangelists, Matthew, Mark, Luke, and John, are never mentioned by him [Justin] -- do not occur once in all his writings" <sup>4</sup>

Papias, another noted Father, was a contemporary of Justin. He refers to writings of Matthew and Mark, but his allusions to them clearly indicate that they were not the Gospels of Matthew and Mark. Dr. Davidson, an authority on the bible, says: "He [Papias] neither felt the want nor knew the existence of inspired

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<sup>2</sup> The Da Vinci code, page 198 of digital copy.

<sup>3</sup> (*Dissertations upon Irenaeus*).

<sup>4</sup> (Hebrew and *Christian Records*, Dr. Giles p. 71).

Gospels"<sup>5</sup>. About the first three Gospels, the *Encyclopaedia Britannica* says: "It is certain that the Synoptic Gospels took their present form only by degrees."<sup>6</sup>

The earliest writings of the Christians are silent about the existence of the four accepted Gospels. "The Four Gospels, it is claimed, were written by Matthew, Mark, Luke, and John, two of them apostles, and two companions of the apostles of Christ. If this claim be true the other writings of the apostles, the writings of the Apostolic Fathers, and the writings of the early Christian Fathers, ought to contain some evidences of the fact."<sup>7</sup>

The four Gospels were in all probability written much later than the dates ascribed to it by church. As Remsburg argues, "Theophilus, who wrote after the middle of the latter half of the second century, mentions the Gospel of John, and Irenaeus, who wrote a little later, mentions all of the Gospels, and makes numerous quotations from them. **In the latter half of the second century, then, between the time of Justin and Papias, and the time of Theophilus and Irenaeus, the Four Gospels were undoubtedly written or compiled.**"<sup>8</sup>

A more detailed analysis of the authenticity can be found in the book, 'Is bible the Word of God?' by Sheikh Ahmed Deedat.

A large number of gospels and books were rejected by the Christians as being against the consensus beliefs and traditions. The most important of the books considered as apocryphal is the Gospel of Barnabas. In the early eighteenth century the Gospel of Barnabas aroused considerable interest among the learned in England, to whom two different copies of the document were known and, to a certain extent, accessible. One of these was the Italian text, the other, a Spanish version, professedly translated from the Italian.

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<sup>5</sup> (*Canon of the Bible*, p. 123)

<sup>6</sup> [http://wiki.answers.com/Q/Were\\_Mark\\_and\\_Luke\\_Jesus'\\_disciples](http://wiki.answers.com/Q/Were_Mark_and_Luke_Jesus'_disciples)

<sup>7</sup> (*Hebrew and Christian Records*)

<sup>8</sup> "THE CHRIST", ch.3, Christian evidence, By John E. Remsburg.

The Italian MS. was acquired in Amsterdam by J. F. Cramer (Counsellor to the King of Prussia, but residing at Amsterdam), and lent by him to John Toland in 1709. Four years later, in 1713 (as the dedicatory preface observes), Cramer presented his prize to the Prince Eugene of Savoy: and eventually it found its way, in 1738, to prince's library, into the Hofbibliothek at Vienna, where it still stored.

The preface to the first ever published Gospel of Barnabas in 1907 by Oxford university tells how the Gospel of Barnabas was introduced to the world, "the discoverer of the original M.S., who was a Christian monk called Fra Marino, tells us that having accidentally met with a writing of Irenaeus (among others), wherein Irenaeus spoke against Paul, alleging, for his authority, the Gospel of St. Barnabas, he became exceedingly desirous of finding an existing copy of this Gospel, and that God of His mercy, having made Fra Marino an intimate friend of Pope Sixtus V, (pope 1585-1590), one day, as they were together in the Pope's library, his holiness fell asleep, and the monk, to occupy himself, reaching down for a book to read, the very first he laid his hand on proved to be the very Gospel history that he was seeking. Overjoyed at the discovery, he scrupled to hide his prize discovery in his sleeve; and, on the Pope's awakening, took to leave of him carrying with him that celestial treasure, by reading of which he became a convert to Muhammedanism.'<sup>9</sup>

Many Christians contend that behind the Italian, there lurked an Arabic original. It is based on the claim of George Sale's Preliminary Discourse, published in 1734. The claim has remained a conjecture at best and a wish at worst as no Arabic version has ever been seen by anyone including George sale.

On the other hand, the early book of Decretum Gelasianum lists the existence of the Gospel of Barnabas. Decretum Gelasianum is an early Latin document, handed down most frequently under the name of Pope \*Gelasius (492-6), but in some MSS as the

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<sup>9</sup> The Gospel of Barnabas, Oxford, AT THE CLARENDON PRESS 1907

work of \*Damasus (366-84) or \*Hormisdas (514-23), containing inter alia a Latin list of the Books of the Bible.<sup>10</sup>

Christian missionary Mr. John Gilchrist writes:

There were numerous apocryphal Gospels, Epistles and other forgeries similar in style to the authentic New Testament scriptures that were rejected by the Council of Nicaea in 325 AD and in the subsequent *Decretum Gelasianum* of which one was titled the **Gospel of Barnabas**. No historical record whatsoever exists to show what sort of book it was or what it taught. From a study of the contents of this Islamic Gospel so strongly promoted in the Muslim world, however, it soon becomes obvious that these two cannot possibly be the same works. There are many proofs that the latter is a 16th century forgery (<http://www.answering-islam.org/Gilchrist/Challenge/chap6.html>)

The claim that the Gospel mentioned and banned in the 5th century is different in all its contents from the one discovered in the 16th century from the library of the Church is a big claim and needs clear evidence for this claim to stand authentic.

If Mr. John Gilchrist refutes Barnabas Gospel for the reason that the original scripture in its own language is not available then in the same manner the Gospel of Mark in print now can be argued to be fake as the original was written in Aramaic language and does not exist in its original language. Even the authorship is anonymous.<sup>11</sup> Hence Mr. Gilchrist has only expressed his heart felt wish that the Gospel of Barnabas found in the Pope's library is a forgery only for the reason that it has foretold the coming of Prophet Muhammad (PBUH) by name.

However, Mr. John Gilchrist also points out to some geographical and historical errors in the Gospel of Barnabas whose detail can

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<sup>10</sup> (the Oxford dictionary of the Christian church)

<sup>11</sup> An introduction to the study of Gospel of Mark, David Malick and as printed by Bible.org/article/introduction-gospel-mark

be found in his article indicated in the footnote below.<sup>12</sup> The answers to these alleged errors have been answered by Muslims with reasonable seriousness<sup>13</sup>. If errors are a litmus test of authenticity then Bible itself contains much more conflicts than the alleged ones in the Gospel of Barnabas.<sup>14</sup> Moreover, the fact of a large number of internal conflicts and contradictions in Bible are admitted by Christians as well.<sup>15</sup>

An almost similar unsubstantiated and unfounded claim has been made by the Oxford dictionary of church. While writing about the Gospel of Barnabas it remarks in the following manner;

**“Barnabas, Gospel of.** A writing in Italian, apparently dating from the 14th century, by a native of Italy who had renounced Christianity for Islam. An 'Evangelium secundum Barnabas' is also listed in the 'Decretum Gelasianum' among the spuria; but this is probably an independent work, now wholly lost.”<sup>16</sup>

The dictionary has not at all provided the source or even the name of the alleged Italian convert. The mere fact that the above quote is from the Oxford dictionary does not make it authentic. By not providing any reference in support of an Italian convert author, the claim remains an allegation only and shows the clumsy attempt to conceal truth. If the implied Italian convert is the same Fra Marino who found the Gospel of Barnabas in the Pope's library then it is to be mentioned that he became converted after discovering the Gospel in the Pope's library and was a staunch Christian before this discovery.<sup>17</sup> It is thus an unfounded and baseless entry in the Oxford Dictionary of Church.

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<sup>12</sup> "Origins and Sources of the Gospel of Barnabas"

<sup>13</sup> <http://invitationtotruth.wordpress.com/2008/01/17/32-reasons-for-gospel-of-barnabas/>. Another serious answer is found at: <http://www.islamicsearchcenter.com/archive/2010/06/reliability-of-the-gospel-of-barnabas/>

<sup>14</sup> [http://www.answering-christianity.com/101\\_bible\\_contradictions.htm](http://www.answering-christianity.com/101_bible_contradictions.htm)

<sup>15</sup> Contradictions in Bible, Kenneth E. Nahigian Sacramento July, 1988

<sup>16</sup> THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH

<sup>17</sup> preface to The Gospel of Barnabas, Oxford, AT THE CLARENDON PRESS 1907

The tomb of Saint Barnabas that was lost for some centuries was later found. According to the 1907 edition of Britannica the tomb was discovered during the reign king Zeno (Eastern Roman Empire from AD 474 to 491).<sup>18</sup> New Catholic Encyclopedia says:

...his body was later found with his own hand-written copy of Matthew's Gospel over his heart.<sup>19</sup>

The Encyclopaedia is clearly mistaken or biased because as argued above, the four Gospels were written much after the death of Saint Barnabas. It is highly probable that the book placed over his heart was his self written Gospel of Barnabas.

Another orthodox Christian scholars community confirms the existence of the Gospel of Barnabas in the following manner; "Two early Christian lists of apocryphal works, one from the fifth century and one from the seventh century, mention a Gospel of Barnabas."<sup>20</sup>

However, it would be equally difficult to claim on our part that the Gospel of Barnabas in its present form is completely unchanged. In fact there may some inconsistencies with Islam such as in the Quran, Jesus is born in Jerusalem; in the Gospel of Barnabas, in Bethlehem.<sup>21</sup> In the Quran, he is born under a palm tree; in the Gospel of Barnabas, in an inn.<sup>22</sup> In the Quran, Mary suffers much pain at Jesus' birth (cf. Sura 19, 23); in the Gospel of Barnabas, she gives birth to Jesus painlessly.<sup>23</sup> The Quran recognizes seven heavens (Sura 2, 29); the Gospel of Barnabas, nine.<sup>24</sup> The Gospel of Barnabas pleads for monogamy<sup>25</sup>, while the majority of Muslims recognize in Sura 4, 3 the permission for

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<sup>18</sup> The Gospel of Barnabas, Abdus Sattar Ghauri, november 2002.

<sup>19</sup> Ibid.

<sup>20</sup> <http://y-jesus.com/more/gbs-the-gospel-of-barnabas-secret-bible.php/3/>

<sup>21</sup> Gospel of Barnabas, III/6.

<sup>22</sup> . Ibid, III/6.

<sup>23</sup> . Ibid, III/8 + V/14.

<sup>24</sup> . Ibid, Chapter 105, and chapter 178.

<sup>25</sup> . Ibid, CXV/266.

marriage with up to four women. In all such instances we have to bear in mind the most important fact that the Gospel of Barnabas has been copied and translated across time by Christians only and therefore it is quite possible that such conflicts with Quran may have been introduced in its text by the Christian handlers of this valuable book. This author agrees with Mr. Ahmed Thomson when he says, "Grabe's knowledge of a Greek version of the Gospel (of Barnabas) and its equivalence to the later Italian manuscript makes it highly plausible that today's Gospel of Barnabas is in fact the Evangelium Barnabae listed by the Sixth century Gelasian Decretal and the Sixth or Seventh century Cod. Barocc, 206's list of 60 books. I say, 'highly plausible' because no early Greek manuscript is known to be in existence today."<sup>26</sup>

Though it may be possible to create harmony of the existing conflicts in the Gospel with the Quran through interpretation but, even if it is accepted as genuine then two inferences are obvious. Firstly, the Gospel has undergone changes during translations or Barnabas may have made a mistake, and secondly, the Gospel was not written by a Muslim, as alleged by some western writers, or else he would not have fabricated these verses of apparent contradiction with some stated positions of Islam. Taking the argument of the alleged Muslim authorship further, the introduction of lonsdale and Ragg itself admits that none of the Muslim writers on Christianity have pointed out the existence of the gospel of Barnabas thereby negating any early Arab authorship.<sup>27</sup>

It is asserted that this article is not approaching the reliability of the gospel by trying to make yet another attempt of replying point by point to the alleged errors in the existing Gospel of Barnabas as is done by some Muslims. The Gospel of Barnabas may have undergone some changes as it was translated from its

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<sup>26</sup> The Gospel of Barnabas, Ahmed Thomson

<sup>27</sup> introduction, xlviii, NOTE BY PROFESSOR MARGOLIOUTH on the Gospel of Barnabas



original Aramaic language into Italian. Moreover, it cannot be claimed with authority that the Gospel of Barnabas even in its original form may be completely true or error free because it is not the holy Injeel gifted by Allah to Hazrat Essa (A.S). It is after all only a biography and history of Hazrat Essa (A.S) according to Saint Barnabas. However, the most important point to be made is that for Muslims, quoting from those portions of the Gospel which substantiate Islam or are in conformity with its teachings is totally relevant and correct. This assertion is based on the saying of the Holy Prophet (PBUH) where it was said, “Convey from me even an Ayah of the Quran; **relate traditions from Bani Israel, and there is no restriction on that;** but he who deliberately forges a lie against me let him have his abode in Hell.”<sup>28</sup> Sahaba like Hazrat Abdullah bin Abbas used to narrate those things from the Jewish or Christian writings as were not against the Quran and the sayings of the Holy Prophet (PBUH) or which were in accordance with it. This is why when `Abdullah bin `Amr had possession of two books from the People of the Scripture on the Day (battle) of the Yarmuk, he used to narrate what was in them, because of what he understood of the Hadees that allowed this practice.<sup>29</sup>

An author while replying Christian critics on the authenticity issue has admitted that no serious student of the Gospel of Barnabas will claim that the modified translation of a translation of a translation we have in hand and which is known as the Vienna Manuscript is equal in all respects to the Gospel of Barnabas of whose existence the decretum of pope Gelasius from the 5th Century amongst others bears witness. He further cites a French professor's study (Cirillo, a professor of religious studies at University of Cosenza and a world leading expert on Manichaeism and Jewish Christianity). His brilliant study on the Gospel of Barnabas is in French. Prof. Cirillo provided evidence

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<sup>28</sup> [Sahih Bukhari]

<sup>29</sup> Fath Al-Bari (commentary of Sahih Bukhari)

for a Jewish Christian gospel underlying the Vienna text which suffered several metamorphoses during its long history. A history which can be shown to have begun before the advent of Islam.<sup>30</sup>

This above observation applies almost equally to the four officially accepted Gospels. The earliest surviving manuscripts on which today's text is based are written in Greek - not in the original Hebrew or Aramaic - and date from the 4th century AD, some three centuries after the late first century originals were probably written. It is important and relevant to note that this possibility has never been too carefully considered by the established Church, since its authority would have been - and still could be - inevitably and seriously undermined as a result.<sup>31</sup>

However, a most momentous discovery in this connection has been the find of the Gospel of Barnabas in Turkey, dating back 1500 years. This makes this text pre Islamic. The leather-bound text, written on animal hide, was discovered by Turkish police during an anti-smuggling operation in 2000. It was closely guarded until 2010, when it was finally handed over to the Ankara Ethnography Museum, and will soon be put back on public display following a minor restoration.<sup>32</sup>

The Vatican has made an official request to gain access to a 1500-year-old Bible worth \$28 million currently held by the Turkish government in Ankara, Turkey. There is speculation that the Bible may be a copy of the original Gospel of Barnabas.<sup>33</sup> Thus it would be a most earth shattering event in

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<sup>30</sup> **Answer to the "Answers" of Samuel Green 1-6** by Shamsuddin. <http://www.answering-christianity.com/answersamgreen.htm>

<sup>31</sup> **The Gospel of Barnabas** By Ahmad Thomson

<sup>32</sup> Read more: <http://www.bellenews.com/2012/02/25/world/europe-news/secret-bible-in-which-jesus-predicts-coming-of-prophet-muhammad-unearthed-in-turkey/#ixzz2BF7Ggc8B>

<sup>33</sup> Read more at <http://www.christianpost.com/news/turkeys-1500-year-old-28m-bible-linked-to-gospel-of-barnabas-70148/#WexlZhj7LptFPcof.99>

human history when this Gospel of Barnabas is scientifically proven to be 1500 years old and yet contain mention of our beloved Prophet (PBUH) when he was not yet born. May we witness this event soon in our lives as it will bring about the end of the trinity based Christianity and put an end to the Christian and Jewish denials of the prophet hood of Hazrat Muhammad (PBUH) in the minds of the reasonable and truth loving people of the world.

As explained earlier, the present manuscript as published in English still contains direct references to our beloved Prophet Muhammad (PBUH) by name. These references can be claimed as unchanged and unedited because there are corresponding sayings of our Prophet (PBUH) that have more or less the same meaning. Thus the relevance of the Gospel of Barnabas is established up to the extent where it corroborates or substantiates what Quran Karim or Hadees e Pak have told us. In other words we can say that these portions of the Gospel have remained unchanged as it was being copied across time and languages. The following are the references about our holy Prophet (PBUH) in the Gospel of Barnabas as published by Clarendon Press, Oxford in 1907; each reference from the Gospel is preceded by a corresponding saying of our beloved Prophet (PBUH).

**Hadees 1.** It is reported from Sayyiduna Ameer al-Mu'mineen 'Umar ibn al-Khattab Farooq al-A'dham (*radiyallahu ta'ala anhu*) that The Prophet of Allah (*sallallahu 'alaihi wasallam*) said: "Allah said: When Adam made the mistake, he asked: O Allah! I ask you for the sake of Muhammad to forgive me. Allah said: O Adam! How do you recognise Muhammad when I have not yet created him? Adam said: O Allah! When you created me and blew into me the spirit, I lifted my head and saw

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written on the 'Arsh '*La ilaaha illallah Muhammadur rasoolullah*'. So, I got to know that you would only join your name with him who is most beloved to you. Allah said: O Adam! You have spoken the truth. Indeed Muhammad is more beloved to me than anything and when you asked me for his sake, I pardoned you. If Muhammad was not in existence, I would not have created you".<sup>34</sup>

1. Then God gave his soul to man, while all the holy angels sang: "Blessed is your holy name, O God our Lord." "Adam, having sprung upon his feet, saw in the air a writing that shone like the sun; which said: "There is only one God, and Muhammad is the Messenger of God." <sup>35</sup>

**Hadees 2.** In is reported from Sayyiduna Abdullah bin Abbas (*radiyallahu ta'ala anhum*):

"Allah revealed to Prophet 'Isa '*alaihis Salam* that: O 'Isa! Have faith (*imaan*) in Muhammad and order your ummah to do the same. If Muhammad was not in existence, I would not have created Adam nor would I have made heaven or hell".<sup>36</sup>

**Hadees 3.** It is reported by Hazrat Jabir bin `Abd Allah who said to the Prophet (Peace Be upon Him): "O Messenger of Allah (Peace Be upon Him), may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He (Peace Be Upon Him) said: **"O Jabir, the first thing Allah created was the light of your Prophet from His (created) light,** and that light remained in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the

<sup>34</sup> al-Hakim in his *Mustadrak*, Baihaqi in *Dalail an-Nubuwwah*, Tabarani in his *Kabeer*, Abu Na'eem in his *Hilya* and bin Asakir in *Tarikh Damishq*

<sup>35</sup> Chapter 39

<sup>36</sup> Hakim in *Mustadrak* and Abu as-Shaykh in *Tabaqaat al-Isfahani'*

Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else]....."<sup>37</sup>

2. Whereupon Adam opened his mouth and said: "I thank you, O Lord my God, that you have deigned to create me; but tell me. I pray you, what means the message of these words: "Muhammad is Messenger of God. Have there been other men before me?" 'Then said God: "Be you welcome, O my servant Adam, I tell you that you are the first man whom I have created. And he whom you have seen [mentioned] is your son, who shall come into the world many years hence, and shall be my Messenger, for whom I have created all things; who shall give light to the world when he shall come; whose soul was set in a celestial splendour; sixty thousand years before I made any thing." <sup>38</sup>

**Hadees 4.** It has been reported by Hazrat Sirra that the Holy prophet said, "...When Allah created his Arsh, he wrote upon it, 'Muhammad is the seal of prophets'. Then he created paradise where he subsequently kept Hazrat Adam and Eve, and wrote my name on its gates, leaves, and the palaces. Hazrat Adam's body had not at the time been given soul. And when God placed soul in Hazrat Adam (A.S) and gave him life, he cast his eyes towards Arsh and saw my name on it. Allah told him that He (PBUH) would be the chief of his entire lineage. Later when he committed mistake, he performed tauba and asked Allah's forgiveness through my intercession."<sup>39</sup>

3. God hid himself [from Adam and Eve], and the angel Michael drove them forth from paradise. Then, Adam, turning around, saw written above the gate, there is only one God, and Muhammad is Messenger of God. Weeping, he

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<sup>37</sup> Musannaf Abdur Razaq, al-Juz al-Mafqud min al-Juz al-Awwal min al-Musannaf Abdur Razaq, Page No. 99, Hadith Number 18, Qastalani in Mawahib ul Laduniyah Volume 001, Page No. 71, & Zurqani in Sharah Mawahib ul Laduniyah Volume 001, Page No. 89-91.

<sup>38</sup> Chapter 39

<sup>39</sup> Al-Wafa bi Fadha'il al-Mustafa by Allama ibn I jauzi. Imama tibraani has also reported a Hadees from Hazrat Umar (R.A) in almost similar words.

said: 'May it be pleasing to God, O my son, that you come quickly and draw us out of misery.'<sup>40</sup>

**Hadees 5.** It has been reported by Imam Qastalaani from Hazrat Mahdooj bin Zaid that The Holy Prophet (PBUH) said to Hazrat Ali, " O Ali, I will be the first one to be called for (by Allah) on the day of qiyammat. I will be raised from the right side of the throne (Arsh). I will be presented with a green dress from paradise. Then other Prophets will be raised and they will also stand on the right side of Arsh in two lines. They will also be presented with green dresses from paradise."<sup>41</sup>

4. There shall be darkness over the world for forty years, God alone being alive, to whom be honour and glory forever. When the forty years have passed, God shall give life to his Messenger, who shall rise again like the sun.<sup>42</sup> And a little later, the Gospel declares, "Then shall each pass to the right hand of God; next to who shall sit the Messenger of God. And the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgment."<sup>43</sup>

**Hadees 6.** It is reported by Hazrat Jaabir bin Abdullah that he heard the Holy Prophet say, "Every prophet was sent to his nation only but I have been sent for the benefit of all the nations of the world."<sup>44</sup>

5. Truly I say to you, that every prophet when he has come has borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the Messenger of God, when he shall come, God shall give to him as it were the seal of his

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<sup>40</sup> Chapter 41

<sup>41</sup> Quoted from Muwahib luddania, and jaamai Tirmazi by prof. tahirul Qadri in rozay mehshar aur shaan I Mustafa, page 141.

<sup>42</sup> Ch. 54

<sup>43</sup> Ch. 56

<sup>44</sup> Sahih Bukhari, chapter on tayammum.

hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine.<sup>45</sup>

**Hadees 7.** Allah Ta'ala showed the beauty of the Holy Prophet (sallal laahu alaihi wasallam) on both the thumbnails of Hazrat Adam (alaihis salaam) like a mirror. Then, Hazrat Adam (alaihis salaam) kissed both his thumbnails and turned them over his eyes. Thus, this Sunnah of Hazrat Adam (alaihis salaam) became consistent in his descendants. When Hazrat Jibraeel Ameen (alaihis salaam) informed Rasoolullah (sallal laahu alaihi wasallam) of this, he said, "That person, who when hearing my name in Azaan, kisses his thumb nails and turns it over his eyes, he shall never go blind." <sup>46</sup>&<sup>47</sup>

6. Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God;" and upon the thumb-nail of the left it said: "Muhammad is Messenger; of God." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when you shall come to the world." <sup>48</sup>

The above quotes from the Gospel Barnabas are not the only beliefs conforming to Islam. There are many more such as the oneness of God, the non deity of Hazrat Essa (A.S), non crucifixion of Hazrat Essa (A.S), etc. However, this article has focussed only on those portions of this Gospel that have mentioned Hazrat Muhammad (PBUH) by name as a Prophet for the reason that such an assertion proves the truth of Islam from

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<sup>45</sup> Ch. 43

<sup>46</sup> (Tafseer Roohul Bayaan)

<sup>47</sup> When the Muazzin says , read this durood , kiss the thumbs and put them over the eyes then say for whoever says this The Holy Prophet will be his leader in Jannah. (Raddul-Muhtar written by Khatim-ul-Muqiqueen Allama Ibn Abideen Shami Rahmatullahi

alaih, V.2 P.68)

<sup>48</sup> Chapter 39, Barnabas.

pre Islamic sources in a most direct fashion without resorting to any interpretations because such interpretations are contradicted or denied by other religions and especially Christianity.

May Allah Jalla jalaluhu, our Creator and his exalted Prophet accept this insufficient and modest effort.